

INTRODUCTION

- I. FLESHLY LUSTS ARE THE PRIME SUSPECTS IN EXTINGUISHING THE BELIEVER'S FOCUS IN HIS PILGRIMAGE UPON THE EARTH.
 - A. The apostle beseeches believers as he would "*pilgrims and strangers*".
 1. A "*pilgrim*" is **a person who for a period of time lives in a place which is not his normal residence.** cf. Lk. 24:18; Acts 13:17
 2. A "*stranger*" -- "**one without the rights of citizenship, as distinguished from a citizen; and it means here that Christians are not properly citizens of this world, but that their citizenship is in heaven.**" -- Albert Barnes Acts 2:10; 17:21
 - B. The apostle beseeches believers to *abstain* from fleshly lust.
 1. The word "abstain" is the the present middle infinitive of *apecho* which is used of "**to hold back, keep of, prevent.**" -- Joseph Thayer. Cf. Acts 15:20,29;(of early edicts given by the church to Gentiles); 1st Tim. 4:3 (of law teachers who try to prevent people from eating certain foods)
 2. "From" is an ablative of source used to note the thing in view for abstention -- emphasizing movement from a place or thing.
 3. Scripture explains how the believer is able to abstain from fleshly lusts. Cf. Eph. 4:22 (put off the old man); Rom. 13:14 (take no forethought to fulfill them); 2 Tim. 2:22 (flee and pursue)
 - C. Fleshly lust are the worst lusts that confront the believer.
 1. Lust are strong desires, cravings generated by three different enemies.
 - a) The World System. Cf. 1st John 2:15
 - b) Satan -- 1st Pet. 5:8
 - c) The "flesh" -- **pertaining to or emanating from the fallen nature or man.** -- cf. 1st Co. 3:3; Gal. 5: 19 (it produces works); Rom. 7:18 (it is ruinous); Rom. 7:5 (all unsaved are steeped in it); Rom. 8:5 (those according to the flesh reflectively think the things of it); Rom. 8:4 (believers have a choice today to walk after the spirit)
 2. "Fleshly" is *sarx* with the *ikos* ending in the Greek -- *sarkikos* -- Cf. Col. 2:18 (it affects the mind); 2 Co. 1:12 (it produces a kind of wisdom)
 - D. Fleshly lust are the worst type of lusts due to the attack they mount.
 1. Fleshly lusts mount a campaign -- *strateuomai* (pres. Mid. ind.) -- "**to make a military expedition, to lead soldiers to war or to battle.**" -- Joseph Thayer lexicon. ("**In its military aspect, the term had to do**

with stratagems by which a general sought to defeat an enemy, with plans he made for a campaign, and with the way, he moved and disposed his forces in war. -- describe not only battlefield strategies, but tactics used in psychological warfare to undermine both the enemy's will to fight - and his sanity.” -- Easy Strategy.com)

2. The campaign launched by the flesh is against the soul.
 - a) Man is comprised of body, soul and spirit. Cf. 1st Thess. 5:23; Heb. 4:12
 - b) The soul is the seat of the emotions. Cf. Matt. 26:38 (place of sorrow); Lk. 12:19; Rev. 18:14 (place of satisfaction); Gen. 42:21 (a place of distress -- tsarah); Job 10:1 (place of loathing); Ps. 6:3 (vexed -- bahal -- “to disturb, alarm, terrify, hurry, be anxious; be nervous” -- BDB); Ps. 42:11 (place of downcast -- shachach -- to sink or depress; bend, bow, bring down); Ps. 88:3 (place of evils -- ra)

II. THE RESULTS OF THE BELIEVER’S ABSTAINING FROM FLESHLY LUSTS ARE LISTED BY PETER.

- A. Believers having a handle on fleshly lust will possess a good conversation. Vs. 12
 1. “*Having*” is better translated *to possess*. Rom. 2:14; 2 Co. 3:12
 2. The word “*conversation*” is the *routine habit by which one is identified*. Ja. 3:13; Heb.13:7; Gal. 1:13; Eph.4:22
 - a) The focus of the believer’s manner of life is that which is “*among the Gentiles*”, a term used in Scripture of life among the unbelievers. 1Co. 5:1; 1 Thess. 4:5
 - b) The manner of the believer’s conversation is to be “*good*”--“*kalos*” which means to have an outward *appearance that is good in the way its manifested*. Matt. 5:16
 3. Peter outlines the purpose for why believers should be concerned about their manner of life before the Gentiles. 1 Pet. 2:12b
 - a) The beholding of good works.
 - b) God will be glorified.
 - (1) The word for “*glorify*” is *to cause the dignity and worth of some person or thing to become manifest and acknowledged*. --Joseph Thayer ill. Matt. 5:16
 - (2) “*Visitation*” is normally used in Scripture of *oversight, either by God or men*. ill. 1 Pet. 5:2; 1 Tim. 3:2; Lk. 19:44 “*A day*” looks at a particular period of time when God visits them (*possibly the second coming or could be the time of their salvation*)

- B. Believers who abstain from fleshly lust will submit to earthly ordinances and authorities.
1. Believers should “*submit*” (*to bring something under the firm control of*) “for the Lord’s sake”. ill. 1 Co. 15:28
 2. Submission is inclusive every ordinance (*that in which authority is entrusted to human beings ordinance, ordering, authority*)
 3. Those to whom submission is required are:
 - a) Kings as a supreme ruler
 - b) Governors
 - c) The ones sent by a Governor to execute “*punishment*” (*to give justice to someone who has been wronged*) for the evildoer.
 - d) The ones sent by a Governor to execute praise for the one doing good.
- C. Believers who abstain from fleshly lusts will respond properly to suffering. Vs. 19
1. “*Thankworthy*” is better translated “*this thing is grace*”:
 - a) The believer “*endures*” (*one who holds complete power or authority over another to continue to bear up despite difficulty and suffering –to endure, to bear up, to demonstrate endurance, to put up with – Lowu-Nida*) grief. ill. 2 Tim. 3:11
 - b) The believer endures grief by suffering unrighteously.
 2. Bearing up under “*buffeting*” for “*doing good*” is a thing of grace alongside of God.
 - a) To “buffet” someone is *to strike or beat with the fist, either once or repeatedly* --- Louw Nida ill. Matt. 26:67)
 - b) Doing good is to do that which makes for happiness. Acts 14:17; 1 Pet. 3:6; 3 John 11